

MAHATMA GANDHI'S FIRST VISIT TO MANGALORE

**(As Researched, Collected and Archived by the Gandhian Study
Centre, Mahatma Gandhi Memorial College, Udupi)**

As a part of his 'Khilafat Tour' through the Madras Presidency, Gandhi visited Mangalore by train and addressed a huge gathering of 10,000 people in the Central Maidan on 19th August, 1920 (Thursday). He was accompanied by Shaukath Ali, who also made a speech to the Gathering. Veteran senior citizens still remember of having heard about Gandhiji's first visit to Mangalore, from their elders and teachers. En route to Mangalore, Gandhi's train halted for few minutes in Kasargod station between Calicut and Mangalore. The people of Kasargod presented a fine address to Gandhi and Shaukat Ali. Thus Gandhi was welcomed to South Kanara District at Kasargod. The address delighted Gandhi and below is the substance of the address¹:

"Dear and revered brothers,

"We, the people of Kasargode Taluka, extend a hearty welcome to you both on your first stepping into our district. It is a matter of great joy and honour to us that in the midst of your various pressing activities, you have found time to visit our Kannada Province which lies in a corner of

¹ As rendered by Mahadev Desai in Day-To-Day With Gandhi : Vol-II, Pg.203.

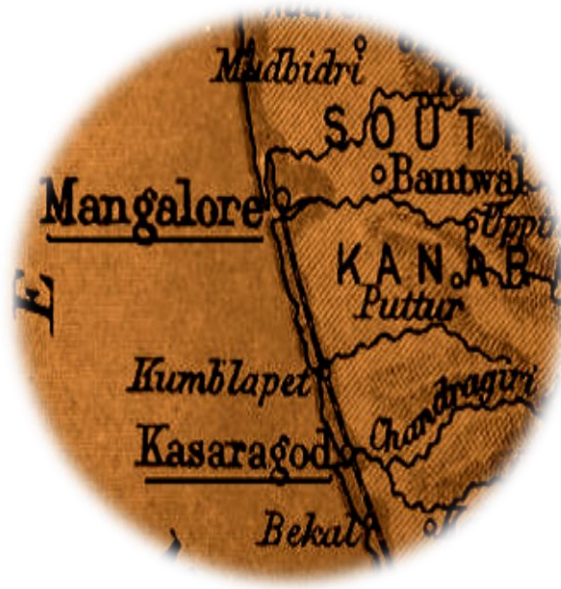
India. And for that honour we express our heartfelt thanks.

" Revered brothers! Like a child rushes to its mother when something distressing happens to it, India, aggrieved and dishonoured India looks up to you for help and guidance at this crises. We have no doubt that with the spiritual weapons of Swadeshi and Non-cooperation, we will prove our manliness and make the British Empire accept for us the status of equal partnership in it. Dear brothers! We see in you the resurgence of the indomitable enthusiasm and soul-force of our ancient *rishis* and our one and only hope lies in the practical ascetics like you who sacrifice themselves for the sacred and noble cause of our country. If we cannot raise equal to the occasion, it will not be due to the want of effort, but due to the want of ability. We however assure you in all humility that we hope to walk along your path as far as we can and that we give our full support and sincere sympathy for the struggle you have made your own.

" In your intimate brotherliness we see an ideal of living example of Hindu - Muslim unity and the sight fills us with joy and enthusiasm. We

envisage in that fraternity the hope of a glorious future for our land.

" Finally, we hope and pray that you may live among us for many long years to come, so that your noble efforts for the resuscitation of the old glory and prosperity of Bharat may end in success."



In Mangalore Gandhi and Shaukat Ali were welcomed at the railway station by Haji Abdulla Saheb (President of the Reception Committee), M.Madhava Rao, Puttur Hussain Sahib, D. M. Janab Jamaluddin Saheb and other leading personalities of the region. As the train reached the station, the crowd started shouting victory slogans: "Gandhi ki Jai, Moulana Shaukath Ali ki Jai. Gandhi wore a white cap (that came to be popularly known as Gandhi cap), white kurta and dhoti (all were of Khadi). He was about 50-51 years old then [50yrs 10

months 22days old]. Gandhi and Ali were taken in a procession from the Railway Station to Bunder. The procession passed through Hampanakatta, Carstreet and reached the Varthak Vilas building (Varthakwala? Building) near Bunder. People of all communities enthusiastically crowded the streets and lined themselves on either sides to have a glimpse of Gandhi and Ali. Many people offered garlands to Gandhi enroute to Bunder. Gandhi stayed in the residence of Mauji Seth, a Gujarati merchant residing at Bunder. Gandhi gave proper directions to the local leaders and workers in a meeting organised in that house for the leaders and prominent workers of the region. It is remembered that Gandhi had also brought his goat with him as he used to drink goat's milk. Shaukath Ali stayed in the house of Usi Seth (a Gujarathi merchant who stayed in a Muslim locality) near Golikatte bazaar.

In his public speech in the evening of 19th August, in Central Maidan, Gandhi expressed his warm response to the address received by him at Kasargod. On the occasion Gandhi spoke in simple English and it was rendered into local language by Karadi Subba Rao and V.S. Kamath. In between the speech of Gandhiji the time for the evening prayer (Azan for Magrib Namaz) had arrived and Gandhiji stopped his speech for the time being. Thousands of Muslims who had attended the meeting gathered together and offered prayers. The meeting was

resumed only after the prayers were over.² The speech of Gandhi was published by the local Swadeshabhimani and was published in the book Freedom's Battle. For the purpose of this study the recorded speech of Mahatma Gandhi as given in the CWMG is reproduced here:

"Mr. Chairman and friends,

"To my brother Shaukat Ali and me it was a pleasure to go to this beautiful garden of India. The great reception that you gave us this afternoon, and this great assembly are most welcome to us, if they are a demonstration of your sympathy with the cause which you have the honour to represent. I assure you that we have not undertaken this incessant travelling in order to have receptions and addresses, no matter how cordial they may be. But we have undertaken this travelling throughout the length and breadth of this dear motherland to place before you the position that faces us today. It is our privilege, as it is our duty, to place that position before the country and let her make the choice.

" Throughout our tour we have received many addresses, but in my humble opinion no

² Quoted from 'Muslims of Dakshina Kannada' authored by Wahab Doddamane. Pg. 106.

address was more truly worded than the address that was presented to us at Kasargod. It addressed both of us as "dear revered brothers". I am unable to accept the second adjective "revered". The word "dear" is dear to me I must confess. But dearer than that is the expression "brothers". The signatories to that address recognized the true significance of this travel. No blood-brothers can possibly be more intimately related, can possibly be more united in one purpose, one aim than my brother Shaukat Ali and I. And I considered it a proud privilege and honour to be addressed as blood-brother to Shaukat Ali. The contents of that address were as equally significant. It stated that in our united work was represented the essence of the unity between the Mussulmans and Hindus in India. If we two cannot represent that very desirable unity, if we two cannot cement the relation between the two communities, I do not know who can. Then without any rhetoric and without any flowery language the address went on to describe the inwardness of the Punjab and the khilafat struggle; and then in simple and beautiful language it described the spiritual significance of satyagraha and non co-operation. This was followed by a frank and

simple promise. Although the signatories to the address realized the momentous nature of the struggle on which we have embarked, and although they sympathize with the struggle with their whole heart, they wound up by saying that even if they could not follow non-co-operation in all its details, they would do as much as they could to help the struggle. And lastly, in eloquent, and true language, they said, "if we cannot rise equal to the occasion it will not be due to want of effort but to want of ability". I can desire no better address, no better promise, and if you, the citizens of Mangalore, can come up to the level of the signatories, and give us just the assurance that you consider the struggle to be right and that it commands your entire approval, I am certain you will make all sacrifice that lies in your power. For we are face to face with a peril greater than plagues, greater than influenza, greater than earthquakes and mighty floods, which sometimes overwhelm this land. These physical calamities can rob us of so many Indian bodies. But the calamity that has at the present moment overtaken India touches the religious honour of a fourth of her children and the self-respect of the whole nation. The

khilafat wrong affects the Mussulmans of India, and the Punjab calamity very nearly overwhelms the manhood of India. Shall we in the face of this danger be weak or rise to our full height? The remedy for both the wrongs is the spiritual solvent of non-co-operation. I call it a spiritual weapon, because it demands discipline and sacrifice from us. It demands sacrifice from every individual irrespective of the rest. And the promise that is behind this performance of duty, the promise given by every religion that I have studied, is sure and certain. It is that there is no spotless sacrifice that has been yet offered on earth, which has not carried with it its absolute adequate reward. It is a spiritual weapon, because it waits for no mandate from anybody except one's own conscience. It is a spiritual weapon because it brings out the best in the nation and it absolutely satisfies national honour if the whole nation takes it up. And therefore it is that I have called non cooperation-in opposition to the opinion of many of my distinguished countrymen and leaders-a weapon that is infallible and absolutely practicable. It is infallible and practicable, because it satisfies the demands of individual

conscience. God above cannot, will not expect Maulana Shaukat Ali to do more than he has been doing, for he has surrendered and placed at the disposal of God whom he believes to be the Almighty ruler of everyone, he has delivered all in the service of God. And we stand before the citizens of Mangalore and ask them to make their choice either to accept this precious gift that we lay at their feet or to reject it. And after having listened to my message if you come to the conclusion that you have no other remedy than non-cooperation for the conservation of Islam and the honour of India, you will accept that remedy. I ask you not to be confused by so many bewildering issues that are placed before you, not to be shaken from your purpose because you see divided counsels amongst your leaders. This is one of the necessary limitations of any spiritual or any other struggle that has ever been fought on this earth. It is because it comes so suddenly that it confuses the mind if the heart is not tuned properly. And we would be perfect human beings on this earth if in all of us was found absolutely perfect correspondence between the mind and the heart. But those of you who have been following the newspaper controversy, will find

that no matter what division of opinion exists amongst our journals and leaders there is unanimity that the remedy is efficacious if it can be kept free from violence, and if it is adopted on a large scale. I admit the difficulty; the virtue however lies in surmounting it. We cannot possibly combine violence with a spiritual weapon like non-co-operation. We do not offer spotless sacrifice if we take the lives of others in offering our own. Absolute freedom from violence is therefore a condition precedent to non-co-operation. But I have faith in my country to know that when it has assimilated the principle of the doctrine to the fullest extent, it will respond to it. And in no case will India make any headway whatsoever until she has learnt the lesson of self-sacrifice. Even if this country were to take up the doctrine of the sword, which God forbid, it will have to learn the lesson of self-sacrifice. The second difficulty suggested is the want of solidarity of the nation. I accept it too. But that difficulty I have already answered by saying that it is a remedy that can be taken up by individuals for individual and by the nation for national satisfaction; and therefore even if the whole nation does not take up non-co-

operation, the individual successes, which may be obtained by individuals taking up non-cooperation, will stand to their own credit as of the nation to which they belong.

"The first stage in my humble opinion is incredibly easy inasmuch as it does not involve any very great sacrifice. If your Khan Bahadurs and other title-holders were to renounce their titles I venture to submit that whilst the renunciation will stand to the credit and honour of the nation it will involve a little or no sacrifice. On the contrary, they will not only have surrendered no earthly riches, but they will have gained the applause of the nation. Let us see what it means, this first step. The able editor of The Hindu, Mr. Kasturi Ranga Iyengar, and almost every journalist in the country are agreed that the renunciation of titles is a necessary and a desirable step. And if these chosen people of the Government were without exception to surrender their titles to Government giving notice that the heart of India is doubly wounded in that the honour of India and of Muslim religion is at stake and that therefore they can no longer retain their titles I venture to suggest

that this their step which costs not a single penny either to them or to the nation will be an effective demonstration of the national will.

" Take the second step or the second item of non-co-operation. I know there is strong opposition to the boycott of councils. The opposition when you begin to analyse it means not that the step is faulty or that it is not likely to succeed, but it is due to the belief that the whole country will not respond to it and that the Moderates will steal into the councils. I ask the citizens of Mangalore to dispel that fear from your hearts. United, the voters of Mangalore can make it impossible for either a Moderate or an Extremist or any other form of leader to enter the councils as your representative. This step involves no sacrifice of money, no sacrifice of honour but the gaining of prestige for the whole nation. And I venture to suggest to you that this one step alone if it is taken with any degree of unanimity even by the Extremists can bring about the desired relief, but if all do not respond the individual need not be afraid. He at least will have laid the foundation for true set

progress, let him have the comfort that he at least has washed his hands clean of the guilt of the Government.

"Then I come to the members of the profession which one time I used to carry on. I have ventured to ask the lawyers of India to suspend their practice and withdraw their support from a Government which no longer stands for justice, pure and unadulterated, for the nation. And the step is good for the individual lawyer who takes it and is good for the nation if all the lawyers take it.

" And so for the Government and the Government-aided schools, I must confess that I cannot reconcile my conscience to my children going to Government schools and to the programme of non-cooperation which is intended to withdraw all support from the Government and to decline all help from it.

" I will not tax your patience by taking you through the other items of non-co-operation important as they are. But I have ventured to place before you four very important and forcible steps any one of which if fully taken up contains in it possibilities of success. Swadeshi is

preached as an item of non-co-operation, as a demonstration of the spirit of sacrifice and it is an item which every man, woman and child can take up."

Later, Gandhi also answered the questions put by the local leaders and workers in another meeting to clear their doubts. Gandhi spoke on the possibility and feasibility of the concept of Non-Cooperation. People generously contributed to the Swarajya Fund and Khilafat Funds. One could feel the stress given by Gandhi for the National unity. The Gazetteer of South Canara (1973 edition) makes a mention that Gandhi addressed a gathering in Mangalore explaining the principles of the non-co-operation movement and called on the people to give their fervent support. Many offered cash contributions to the Swarajya Nidhi and Khilafat Fund. Some ladies gave away their ornaments at this memorable meeting.³" The Gujaratis of Mangalore also actively cooperated to make the programme in Mangalore a successful one. Later in Gandhi wrote about this in Navajivan:

"If my experience of Shaukat Ali helps me to get over my disappointment in other matters, my experience of Gujaratis in Madras Presidency has been similar. Like other communities, Gujaratis, too, at every place, have taken part in the khilafat movement. In Calicut and Mangalore, they were simply

³ South Kanara Gazetteer (1973). Pg. 71

wonderful. At both these places, they took a leading part. We were put up at a *Bhatia* gentleman's place in either of these towns. This was a most pleasant surprise to me. It does not mean that either of these two families had given up its religion. Though they keep up their *Vaishnava* way of life, they saw no difficulty in putting up a Muslim in their houses. Even otherwise, they have been helping the Muslim residents there, who are, comparatively, an ignorant people. Women also joined in this public work with interest. The train leaves Mangalore early in the morning. When we arrived at the station, we found a Gujarati sister with *kumkum*, rice, coconut and a leaf-bowl of sugar-candy in her hands. She welcomed us as adopted brothers, put a *tilak* on our forehead, offered us the coconut and the leaf-bowl, wished us success and blessed us. The radiant face of Shaukat Ali at the time was a happy sight. I was happy that, even far away from their homes, Gujaratis maintain their traditional courtesy, good sense and love, and play their part in public life.⁴

According to the Government Secret records, Gandhi and Shaukat Ali passed through North Malabar District enroute to Mangalore on the 19th August and returned on the 20th August. Every caste and tribe in Malabar was represented at the stations on the journey to Mangalore.... On the return hardly anybody came to see Gandhi at the many stations stopped at... Balasubrahmanya Ayyar, additional District Munsif, Kasargod,

⁴ Navajivan 29-8-1920.

took a garland to the railway station..... mentions the secret report about the Khilafat Tour.⁵

The guidance given by Gandhiji proved very inspiring and motivating to the people who would later work to reach out to every corner of South Kanara and the adjoining districts to convey the message of Gandhi. In 1920 Karnad Sadashiva Rao participated in the special session of the Calcutta Congress. Karnad Sadashiva Rao toured all over Karnataka to for the cause of non-co-operation movement. Gangadharrao Deshpande, Srinivasarao Koujalgi, Jayaramachar Koppala came to South Canara to propagate the Nationalist teachings. Shri Mohanappa Thingalaya resigned his office of honorary magistracy. Shri A. B. Shetty and Shri B. V. Baliga relinquished their membership of the Madras Provincial Assembly. Some advocates gave up their practice, some students left schools and colleges and a few government officials resigned from their jobs to join the movement. Foreign goods were boycotted and Swadeshi articles were encouraged. Picketing of courts and government offices was resorted to. Every taluk court was vigorously picketed and this resulted in the arrest of about 75 workers and lathi charges. Mangalore and Udipi became the centres of the movement⁶. Many nationalist newspapers (only weeklies or fortnightlies or monthlies) were started in the district.

⁵ Excerpts of secret records on Khilafat Tour.

⁶ Karnataka State Gazetteer – South Canara District (1973 edition) Pg.71

'Swadeshabhimani', that was started in the year 1907 and D. K. Bharadwaj's 'Tilaka Sandesha' (1916) propagated the nationalist ideas and added a catalyst to the movement. Initially they were inspired by the nationalist movement led by Tilak. Swaraj and Swadeshi were their main themes. Later, these papers propagated Gandhian teachings when Gandhi emerged as the leader of the National movement. 'Kanteerava' (1919), 'Satyagrahi' (1921) and 'Navayuga' (1921) were prominent nationalist papers that were inspired by the freedom movement led by Gandhi. They reported the happenings and created awareness about the freedom movement. The mass appeal of these newspapers was of less significance as they could make partial impact only on the literate elites in the district. This table shows the literacy rates in South Canara in the year 1920-21⁷

Place	Males	Females	Total
South Canara	606,280	641,088	1,247,368
Literates (Total)	97,934	18,199	116,133
Illiterates	508,346	622,889	1,131,235

	South Canara District	
Year	Males	Females
1921	16.15	2.83

The villages had no access to schools. Hence, the nationalist papers of South Canara were the source materials for the literate freedom fighters to understand various concepts about the national movements and propagate the Gandhian teachings

⁷ South Kanara District Manual

along with the action plan of the movement throughout the district. The papers acted as the training material for the Satyagrahis and supported their word of mouth campaign that reached the masses including the illiterates in the villages. These papers wrote on the history of the National Movement, featured series on the early uprisings against the colonial rulers and had news and analysis that covered the major developments at the National and Provincial levels. The news of the Movement from the towns and villages of the district gained prominence.

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Selected from the Collections of Gandhian Study Centre, MGM
College, Udupi...

Compiled and reproduced for the purpose of education by Vinith Rao

Scanned pages of Kannada Article is given below:

ಕನ್ನಡ ಕರಾವಳಿಗೆ ಗಾಂಧೀಜಿಯ ಮೊದಲ ಭೇಟಿಗೆ 95 ವರ್ಷ

- ವಿನೀತ್ ರಾವ್

1920ರ ಹೊತ್ತು, ಬ್ರಿಟಿಷ್ ಆಳ್ವಿಕೆಯ ಅತಿರೇಕಗಳಿಂದ ಇಡೀ ಭಾರತವೇ ರೋಸಿ ಹೋಗಿದ್ದ ಕಾಲವದು. ಅದಾಗಲೇ ರೌಲೆಟ್ ಸತ್ಯಾಗ್ರಹ ಹಾಗೂ ಖಿಲಾಫತ್ ಚಳವಳಿ ಮೂಲಕ ಗಾಂಧೀಯುಗದ ಮುಂಬೆಳಗು ಗೋಚರಿಸುತ್ತಿತ್ತು. ಸರಕಾರದ ದಬ್ಬಾಳಿಕೆಯನ್ನು ಕೊನೆಗಾಣಿಸಲು ಕಾಂಗ್ರೆಸ್ ಮತ್ತು ಖಿಲಾಫತ್ ಸಮಿತಿಗಳು ಗಾಂಧೀಜಿಯ ನೇತೃತ್ವದಲ್ಲಿ ಅಹಿಂಸಾತ್ಮಕವಾದ ಅಸಹಕಾರವನ್ನು ಘೋಷಿಸಿದವು. ಆಗಸ್ಟ್ 1, 1920 ರಂದು ಈ ಚಳುವಳಿ ಆರಂಭವಾಗುವ ಹೊತ್ತಿನಲ್ಲಿ ಲೋಕಮಾನ್ಯ ತಿಲಕರು ಕಾಲವಾದರು. ದೇಶವು ಶೋಕದಲ್ಲಿ ಮುಳುಗಿದ್ದರೂ, ಲೋಕಮಾನ್ಯರ ಸ್ಮರಣೆಯೊಂದಿಗೆ ಗಾಂಧೀಜಿಯ ನಾಯಕತ್ವ ದಿಂದ ಜನರು ಜಾಗೃತರಾದರು. ಹಿಂದು-ಮುಸಲ್ಮಾನರೊಂದಾಗಿ ಅಸಹಕಾರ ಚಳುವಳಿ ಯಲ್ಲಿ ದೊಡ್ಡ ಸಂಖ್ಯೆಯಲ್ಲಿ ಭಾಗವಹಿಸಿದರು. ಅಸಹಕಾರದ ಮೊದಲ ಹೆಜ್ಜೆಯಾಗಿ ಗಾಂಧೀಜಿ ತಮಗೆ ಸರಕಾರ ಕೊಟ್ಟಿದ್ದ ಕೈಸರ್-ಎ-ಹಿಂದ್ ಮತ್ತಿತರ ಪದಕಗಳನ್ನು ಹಿಂತಿರುಗಿಸಿದರು.

ಜನಸಾಮಾನ್ಯರ ಈ ಚಳುವಳಿಗೆ ಸರಿಯಾದ ಮಾರ್ಗದರ್ಶನ ನೀಡಲು ಹಾಗೂ ಚಳುವಳಿಯನ್ನು ದಕ್ಷಿಣ ಭಾರತದಲ್ಲಿ ಮತ್ತಷ್ಟು ವ್ಯಾಪಕಗೊಳಿಸಲು ಗಾಂಧೀಜಿ ಆಗಸ್ಟ್ 10 ರಂದು ಖಿಲಾಫತ್ ನಾಯಕ ಮೌಲಾನಾ ಶೌಕತ್ ಅಲಿಯವರ ಜತೆಗೆ ಮದ್ರಾಸು ಪ್ರಾಂತ್ಯದ ಪ್ರವಾಸಕ್ಕೆ ಬೊಂಬಾಯಿಯಿಂದ ರೈಲಿನಲ್ಲಿ ಹೊರಟರು. ಅವರಿಬ್ಬರೂ 18 ಆಗಸ್ಟ್‌ರಂದು ಕಲ್ಲಿಕೋಟೆಯ ಸಭೆ ಮುಗಿಸಿ 19ನೇ ತಾರೀಖು ಗುರುವಾರದಂದು ಮಂಗಳೂರಿಗೆ ರೈಲಿನಲ್ಲಿ ಬರುವವರಿದ್ದರು. ಆಗ ಮಂಗಳೂರು ಮದ್ರಾಸು ಪ್ರಾಂತ್ಯದಲ್ಲಿದ್ದು.

1920ರ ಆಗಸ್ಟ್ 19ರಂದು ಮಂಗಳೂರಿಗೆ ಬರುವ ಮಾರ್ಗದಲ್ಲಿ ಗಾಂಧೀಜಿಯ ರೈಲು ಕಾಸರಗೋಡಿನ ರೈಲುನಿಲ್ದಾಣದಲ್ಲಿ ನಿಂತಿತು. ಅಲ್ಲಿ ನೂರಾರು ಜನರು ಸೇರಿ

ದ್ದರು. ಐದಾರು ನಿಮಿಷಗಳಲ್ಲಿ ಸ್ವಾಗತ. ಕಾಸರಗೋಡು ತಾಲೂಕಿನ ವತಿಯಿಂದ ಬಿನ್ನ ವತ್ತಳೆ ಸಮರ್ಪಣೆಯಾಯಿತು. ಆ ಬಿನ್ನ ವತ್ತಳೆಯ ಬರವಣಿಗೆಯನ್ನು ಖಿಲಾಫತ್ ಚಳವಳಿಯ ಆಶಯವನ್ನು ಚೆನ್ನಾಗಿ ಅರಿತು ಕೊಂಡು ಬರೆಯಲಾಗಿತ್ತು. ಗಾಂಧೀಜಿ ಮತ್ತು ಅಲಿಯವರನ್ನು "ಪೂಜ್ಯರಾದ ಸಹೋ ದರರೇ" ಎಂದು ಗೌರವಪೂರ್ವಕವಾಗಿ ಸಂಭೋದಿಸುತ್ತಾ, "ತಾವಿಬ್ಬರೂ ನಮ್ಮ ಜಿಲ್ಲೆಗೆ ಪ್ರಥಮ ಹೆಜ್ಜೆಯನ್ನಿಟ್ಟಿರುವ ಈ ಸಂದರ್ಭದಲ್ಲಿ ಕಾಸರಗೋಡು ತಾಲೂಕಿನ ಜನರಾದ ನಾವು ಹೃತ್ತೂರ್ವಕವಾಗಿ ಸ್ವಾಗತಿಸುತ್ತೇವೆ. ಬಿಡುವಿಲ್ಲದ ಸಂಚಾರದ ನಡುವೆಯೂ ಭಾರತದ ಒಂದು ಮೂಲೆಯಲ್ಲಿರುವ ನಮ್ಮ ಕನ್ನಡ ನೆಲಕ್ಕೆ ಭೇಟಿ ನೀಡಲು ಸಮಯ ಹೊಂದಿಸಿಕೊಂಡ ತಮ್ಮಿಬ್ಬರಿಗೆ ಕೃತಜ್ಞರಾಗಿದ್ದೇವೆ" ಎಂದು ಉಲ್ಲೇಖಿಸಿದ್ದು ವಿಶೇಷವಾಗಿತ್ತು. ಇದನ್ನೇ ಗಾಂಧೀಜಿಯ ಆಪ್ತಕಾರ್ಯದರ್ಶಿ ಮಹಾದೇವ ದೇಸಾಯಿ ದಿನಚರಿಸೂಪದ ತಮ್ಮ ಕೃತಿ 'ಡೇ-ಟು-ಡೇ ವಿತ್ ಗಾಂಧಿ'ಯಲ್ಲಿ ಹೀಗೆ ದಾಖಲಿಸಿದ್ದಾರೆ

"We, the people of Kasargode Taluka, extend a hearty welcome to you both on your first stepping into our district. It is a matter of great joy and honour to us that in the midst of your various pressing activities, you have found time to visit our Kannada Province which lies in a corner of India. And for that honour we express our heartfelt thanks...."

[Day-To-Day With Gandhi : Vol-II, Pg.203]

ನಂತರ ನಿಧಿ ಅರ್ಪಣೆ ಹಾಗೂ ಗಾಂಧೀಜಿಯ ಚಿಕ್ಕ ಭಾಷಣ ನಡೆದು ರೈಲು ಮಂಗಳೂರಿನ

ಕಡೆಗೆ ಹೊರಟಿತು.

ಮಂಗಳೂರಿನ ರೈಲುನಿಲ್ದಾಣದಲ್ಲಿ ಗಾಂಧೀಜಿ ಮತ್ತು ಮೌಲಾನಾ ಶೌಕತ್ ಅಲಿಯವರನ್ನು ಕಾರ್ನಾಡ್ ಸದಾಶಿವ ರಾವ್, ಸ್ವಾಗತ ಸಮಿತಿಯ ಅಧ್ಯಕ್ಷರಾದ ಅಬ್ದುಲ್ಲಾ ಸಾಹೇಬ್, ಸದಸ್ಯರಾದ ಎಂ. ಮಾಧವ ರಾವ್, ಪುತ್ತೂರ್ ಹುಸೇನ್ ಸಾಹೇಬ್, ಜನಾಬ್ ಜಮಾಲ್‌ದ್ದೀನ್ ಸಾಹೇಬ್ ಮೊದಲಾದ ಪುರಪ್ರಮುಖರು, ಕಾಂಗ್ರೆಸ್ ಸದಸ್ಯರು ಹಾಗೂ ಖಿಲಾಫತ್ ಸಮಿತಿಯ ಕಾರ್ಯಕರ್ತರು 'ಗಾಂಧೀ ಕಿ ಜೈ', 'ಮೌಲಾನಾ ಶೌಕತ್ ಅಲಿ ಕಿ ಜೈ' ಎಂಬೆಲ್ಲ ಜಯಘೋಷದೊಂದಿಗೆ ಸ್ವಾಗತಿಸಿದರು. ಬಳಿಕ ಗಾಂಧೀಜಿ ಮತ್ತು ಅಲೀಜಿಯವರನ್ನು ಭವ್ಯ ಮೆರವಣಿಗೆಯಲ್ಲಿ ಹಂಪನಕಟ್ಟೆ ಕಾರ್‌ಸ್ಟೇಟ್ ಮೂಲಕ ಬಂದರ್ ಬಳಿ ಕರೆತಂದರು. ಅಲ್ಲಿ ಮಾಲಾರ್ಪಣೆ ನಡೆದವು. ದಾರಿಯುದ್ದಕ್ಕೂ ಸಾವಿರಾರು ಜನರು ಸಾಲಾಗಿ ನೆರೆದಿದ್ದರು. ಆ ಕಾಲಕ್ಕೆ ಐವತ್ತರ ಹರೆಯದಲ್ಲಿದ್ದ ಗಾಂಧೀಜಿಯ ಉಡುಗೆ ಸರಳವಾಗಿತ್ತು. ಅವರು ಬಿಳಿಯ ಖಾದಿ ಟೊಪ್ಪಿ, ಜುಬ್ಬಾ ಹಾಗೂ ಧೋತರ ಧರಿಸುತ್ತಿದ್ದರು. ಶೌಕತ್ ಅಲಿಯವರು ಗೋಳಕಟ್ಟಿ ಬಜಾರ್ ಬಳಿಯ ಊಸೀ ಸೇಟರ ಮನೆಯ ಅತಿಥಿಯಾಗಿ ಉಳಿದುಕೊಂಡರೆ, ಮಹಾತ್ಮಾ ಗಾಂಧೀಜಿಗೆ ಬಂದರಿನ ಮಾವಾಜಿ ಸೇಟ್ ಎಂಬ ಗುಜರಾತಿ ವ್ಯಾಪಾರಿಯ ಮನೆಯಲ್ಲಿ ವಾಸ್ತವ್ಯ. ಆ ಮನೆಯಲ್ಲೇ ಗಾಂಧಿಯವರ ಪುಟ್ಟ ಭಾಷಣ ಹಾಗೂ ಅಸಹಕಾರದ ಬಗ್ಗೆ ಪ್ರಶೋತ್ತರಗಳು ನಡೆದವು.

ಸಾರ್ವಜನಿಕ ಸಭೆ : ಗಾಂಧೀಜಿ ಭಾಷಣ

ಸಂಜೆ ಮಂಗಳೂರಿನ ಕೇಂದ್ರ ಮೈದಾನದಲ್ಲಿ ನಡೆದ ಬಹಿರಂಗ ಸಭೆಯಲ್ಲಿ ಸುಮಾರು ೧೦,೦೦೦ ಜನರನ್ನು ಉದ್ದೇಶಿಸಿ ಗಾಂಧೀಜಿ "ನನಗೂ ನನ್ನ ಅಣ್ಣ ಶೌಕತ್ ಅಲಿಗೂ ಭಾರತದ ಈ ಸುಂದರ ಉದ್ಯಾನಕ್ಕೆ ಬರಲು ಬಹಳ ಸಂತೋಷವಾಯಿತು. ನೀವು ಕೊಟ್ಟ ಭವ್ಯ ಸ್ವಾಗತದಂತೆ ನಿಮಗೆ ನಾವು ಪ್ರತಿನಿಧಿಸುವ ಚಳುವಳಿಯ ಬಗ್ಗೆ

ಸಹಾನುಭೂತಿ ಇದೆ ಎಂದಾದರೆ ಬಹಳ ಸಂತೋಷ..." ಎನ್ನುತ್ತ, ತಮಗೆ ಕಾಸರಗೋಡಿ ನಲ್ಲಿ ದೊರೆತ ಬಿನ್ನವತ್ತಳೆಯಲ್ಲಿ ಈ ಪ್ರವಾಸದ ಮಹತ್ವವನ್ನು ಅರಿತುಕೊಂಡು 'ಸೋದರರೆ' ಎಂದು ಬರೆದಿರುವುದನ್ನು ಶ್ಲಾಘಿಸಿದರು. ಮಂಗಳೂರಿನ ಜನತೆ ಕೂಡ ಈ ಚಳುವಳಿಯ ಮಹತ್ವವನ್ನು ಅರಿತುಕೊಂಡು ಧರ್ಮಾಭಿಮಾನ, ಧಾರ್ಮಿಕ ಸಾಮರಸ್ಯ ಹಾಗೂ ಒಗ್ಗಟ್ಟಿನ ರಾಷ್ಟ್ರದ ಸ್ಥಾಪನೆಯನ್ನು ಎತ್ತಿಹಿಡಿಯಲು ಹಿಂಸಾರಹಿತವಾದ ಆಧ್ಯಾತ್ಮಿಕ ಅಸಹಕಾರವನ್ನು ಅನುಸರಿಸಿ ಎಂದು ಕರೆ ನೀಡಿದರು. ಅಸಹಕಾರದ ನಾಲ್ಕು ಅಂಶಗಳಾದ ೧) ಖಾನ್ ಬಹದ್ದೂರ್, ರಾವ್ ಸಾಹೇಬ್ ಮುಂತಾದ ಪದವಿಗಳ / ಪ್ರಶಸ್ತಿಗಳ ತ್ಯಾಗ, ೨) ಶಾಸನಸಭೆಯ ಬಹಿಷ್ಕಾರ, ೩) ವಕೀಲಿ ಬಹಿಷ್ಕಾರ, ೪) ಸರಕಾರಿ/ ಸರಕಾರಿ ಸಹಾಯ ಪಡೆವ ಶಾಲೆಗಳ ಬಹಿಷ್ಕಾರಗಳ ಬಗ್ಗೆ ತಿಳಿಸಿ, ಸರಕಾರಕ್ಕೆ ಯಾವ ಸಹಕಾರವನ್ನೂ ಕೊಡಬಾರದು ಮತ್ತು ಅದರಿಂದ ಯಾವ ಸಹಾಯವನ್ನೂ ಪಡೆಯಬಾರದು. ಅಸಹಕಾರದ ಅಂಗವಾಗಿ ಸ್ವದೇಶಿಯನ್ನು ಪ್ರತಿವೋದ್ಧರೂ ಅನುಸರಿಸಬೇಕೆಂದು ಕರೆನೀಡಿದರು. ಬಳಿಕ ಶೌಕತ್ ಅಲಿ ಮಾತನಾಡಿದರು. ಮಂಗಳೂರಿನ ಮಹಾಜನತೆ ಸ್ವರಾಜ್ಯ ನಿಧಿಗೆ ಮತ್ತು ಖಿಲಾಫತ್ ಫಂಡ್‌ಗೆ ಉದಾರವಾಗಿ ದೇಣಿಗೆ ನೀಡಿದರು. ಗಾಂಧೀಜಿಯ ಭಾಷಣವನ್ನು ಕೇರೋಡಿ ಸುಬ್ಬ ರಾವ್ ಮತ್ತು ಸ್ವದೇಶಾಭಿಮಾನಿ ವಿ. ಎಸ್. ಕಾಮತ್ ಜನರಿಗಾಗಿ ಭಾಷಾಂತರಿಸಿದರು. ಗಾಂಧೀಜಿ ಭಾಷಣವನ್ನು ಸಂಜೆಯ ನಮಾಝ್ ಗಾಗಿ ಕೆಲಹೊತ್ತು ಮೊಟಕುಗೊಳಿಸಿ ಬಳಿಕ ಮುಂದುವರಿಸಿದ ಬಗ್ಗೆ ಕೆಲವೆಡೆ ಉಲ್ಲೇಖವಿದೆ. ಅನಂತರ ಬೇರೊಂದೆಡೆ ನಡೆದ ಸ್ಥಳೀಯ ಮುಖಂಡರು ಹಾಗೂ ಕಾರ್ಯಕರ್ತರ ಸಂವಾದಸಭೆಯಲ್ಲಿ ಗಾಂಧೀಜಿ ಸೂಕ್ತ ಮಾರ್ಗದರ್ಶನವಿತ್ತರು. ಗಾಂಧೀಜಿ ಮತ್ತು ಅಲಿ ಮರುದಿನ ಬೆಳಿಗ್ಗೆ ರೈಲಿನಲ್ಲಿ ಸೇಲಂಗ್ಗೆ ತೆರಳಿದರು.

29-8-1920ರ 'ನವಜೀವನ' ಪತ್ರಿಕೆಯಲ್ಲಿ ಗಾಂಧೀಜಿ ತಮ್ಮ ಪ್ರವಾಸದಲ್ಲಿ

ಮಂಗಳೂರಿನಲ್ಲಿನ ಗುಜರಾತಿ ಮೂಲದವರ ಆತಿಥ್ಯದಿಂದ ಶೌಕತ್ ಅಲಿಯವರ ಮುಖ ಸಂತಸದಿಂದ ಅರಳಿದ ಬಗೆಯನ್ನು ವಿವರಿಸುತ್ತಾ ಗುಜರಾತಿ ಮೂಲದ ಹಿಂದುಗಳು ಪರೋಪಕಾರಿಗಳಾಗಿ ಇಲ್ಲಿನ ಮುಸಲ್ಮಾನರೊಂದಿಗೆ ಸೌಹಾರ್ದತೆಯಿಂದ ಇದ್ದ ಬಗೆಯನ್ನು ದಾಖಲಿಸಿದ್ದಾರೆ.

ಇದು ಗಾಂಧೀಜಿ ಪಶ್ಚಿಮ ಕರಾವಳಿಯ ಕನ್ನಡ ಪ್ರದೇಶಕ್ಕೆ ಅಥವಾ ಇಂದಿನ ಕರಾವಳಿ ಕರ್ನಾಟಕಕ್ಕೆ ನೀಡಿದ ಮೊದಲ ಭೇಟಿಯಾಗಿತ್ತು. ಒಟ್ಟಿನಲ್ಲಿ ಗಾಂಧೀಜಿಯ ಪ್ರಥಮ ಭೇಟಿಯಿಂದ ತುಳುನಾಡು ಅಥವಾ ಅವಿಭಜಿತ ದಕ್ಷಿಣ ಕನ್ನಡ ಜಿಲ್ಲೆ ಪುಳಕಗೊಂಡು ನವಚೈತನ್ಯದಿಂದ ಜನರು

ದೊಡ್ಡಸಂಖ್ಯೆಯಲ್ಲಿ ರಾಷ್ಟ್ರೀಯ ಚಳವಳಿಯಲ್ಲಿ ತೊಡಗಿಸಿಕೊಂಡರು.

ಮಂಗಳೂರಿನಲ್ಲಿ ಗಾಂಧೀಜಿ ಬೋಧಿಸಿದ ಅಸಹಕಾರದ ೪ ಅಂಶಗಳನ್ನು ಹಾಗೂ ಸ್ವದೇಶಿಯನ್ನು ಕಾರ್ಯರೂಪಕ್ಕೆ ತಂದು ಕಾಸರಗೋಡು, ಮಂಗಳೂರು, ಉಡುಪಿ, ಕುಂದಾಪುರ ಮತ್ತು ಕಾರ್ಕಳ ಸ್ವಾತಂತ್ರ್ಯ ಚಳವಳಿಯ ಕೇಂದ್ರಗಳಾದವು. 1920ರಲ್ಲಿ ಗಾಂಧೀಜಿಗೆ ಆಹ್ವಾನಿಸಿದ ಬಿನ್ನವತ್ತಳೆಯಲ್ಲಿ ಕಾಸರಗೋಡಿನ ಜನರು "ನಮ್ಮ ಕನ್ನಡ ಪ್ರಾಂತ್ಯ (our Kannada Province)" ಎಂದು ದಾಖಲಿಸಿರುವುದು ಚಾರಿತ್ರಿಕ ಮಹತ್ವವನ್ನು ಪಡೆದಿದೆ.

□ ವಿನೀತ್ ರಾವ್, ಸಂಯೋಜಕ ಮತ್ತು ಸಂಶೋಧಕ, ಗಾಂಧಿ ಅಧ್ಯಯನ ಕೇಂದ್ರ, ಎಂ.ಜಿ.ಎಂ ಕಾಲೇಜು, ಉಡುಪಿ -576102